THE NEW UNITARIAN

SEPTEMBER, 1906

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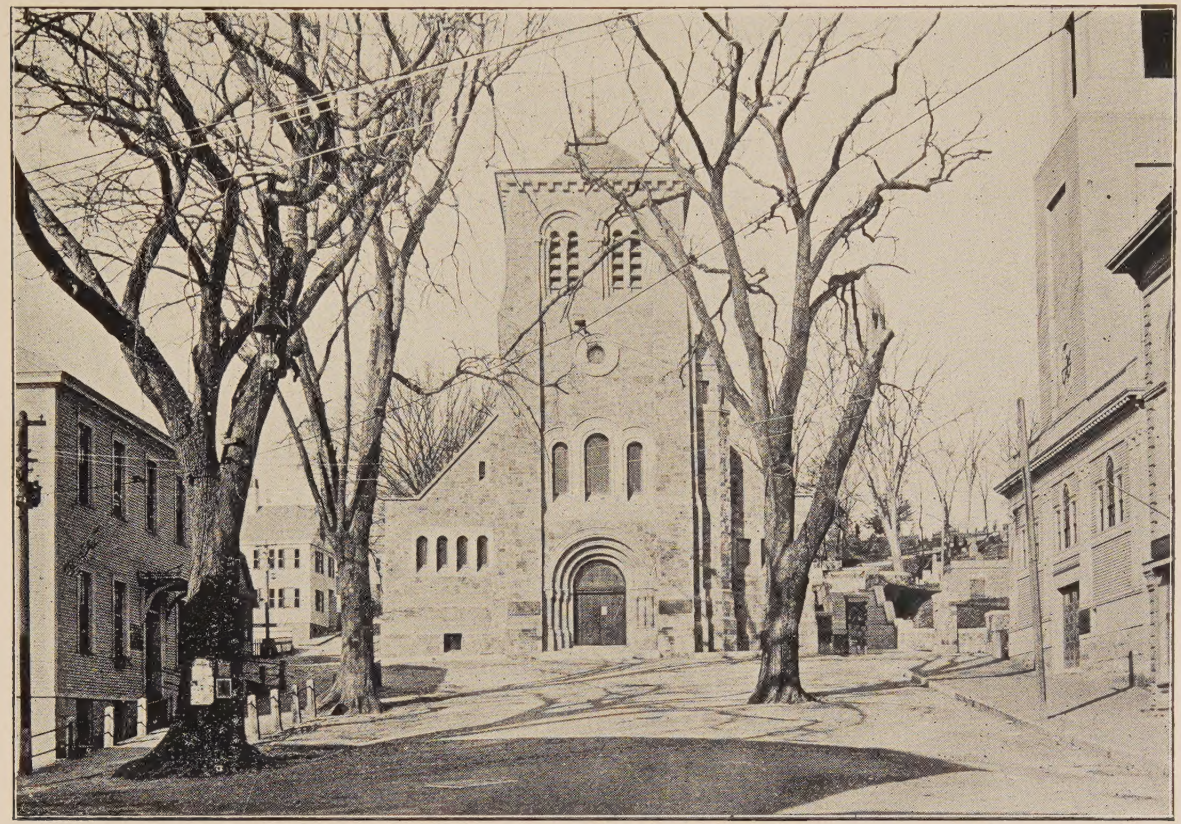

THE FIRST CHURCH IN PLYMOUTH, MASS.

Founded in Scrooby, England, 1606. Brought to Plymouth, in the Mayflower, 1620.

This Memorial Building (the fifth Meeting-House in succession) was erected 1897.

[REV. JOHN CUCKSON, Minister.]

THE NEW UNITARIAN

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GEORGE H. BADGER, Editor.

T. Fortson Pruett, Publisher

Contributing Editors.

REV. MINOT J. SAVAGE, D. D., of New York.
REV. THOMAS R. SLICER, of New York.
REV. JABEZ T. SUNDERLAND, of Toronto, Ontario, Can.
PRES. FRANKLIN C. SOUTHWORTH, of Meadville Theological School, Meadville, Pa.
REV. THOMAS VANNESS, of Boston, Mass.
REV. WILSON M. BACKUS, of Chicago, Ill.
REV. HENRY W. FOOTE, of New Orleans, La.

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Entered as second-class matter January 17, 1906, at the post office at Sidney, New York, under the Act of Congress of March 3, 1879.

THREE hundred years ago last month New England Congregationalism began, with the organization of that little church at Scrooby, England, which fifteen years later embarked on the Mayflower to settle at Plymouth, Mass. Of course many other things "began" at that same time; a very large part perhaps of what makes our America of to-day what it is in its noblest heritage of free institutions and moral destiny. That the celebration of this event in the Mayflower church in Plymouth should have been so largely a Unitarian affair has its significance. The circumstance arises from the fact, of course, that the old Scrooby church, which afterward became the Mayflower church, is now enrolled in the Unitarian fellowship. All the speakers but one at that meeting, were Unitarians and the one exception was a Congregationalist connected with the faculty of Harvard Divinity School.

It is good to note, however, that not a word of petty denominationalism entered into the services any where. As good is it to note that men most prominent in the Trinitarian Congregational Church who were invited to be present —Lyman Abbott, T. T. Munger, Pres. W. J. Tucker of Dartmouth, Washington Gladden, and Amory H. Bradford sent letters of utmost cordiality to be read at the services. We suspect moreover that the whole body of descendents of the New England churches, orthodox and liberal alike, will feel themselves adequately represented by the Governor of the Commonwealth, Hon. Curtis Guild Jr., Hon. John D. Long and Rev. Edward Everett Hale, who took chief parts in the celebration. It was by no means a denominational function, and we rejoice that no attempt was made to have it so.

Of course the significance of the fact that the celebration was that of a church now in the Unitarian fellowship remains.

Some may complain that only through strange misadventure this accident happened; we as inevitably believe in the utter logic of the event. It was American Unitarianism that began at Scrooby, Eng., in 1606, and crossed the seas in the cabin of the Mayflower. We admit the full grown man has some marks of differences from the just-born babe, but we suspect that nine-tenths of the orthodox Congregational churches of New England are likewise lacking in complete resemblance to the old Mayflower church. The differences in departure are differences of degree only, perhaps, and the degree of differences is every year becoming slighter. Blood is thicker than water. We maintain that the germ of everything that is essentially and nobly Unitarian was there at the beginning, and the Mayflower pilgrimage would have been a failure if something like our Unitarian gospel had not been its final fruitage. But just as surely do we believe that there are certain things which Congregational churches of both branches inherit and persistently retain, which are very noble, vital, and constructively progressive, and which inevitably make for a substantial unity not finally to be escaped.

Meanwhile no wise man worries about the comparative persistence of denominational names or organizations, so the real principles of the heritage persevere.

Some interesting people have been writing letters in the *Christian Register* regarding the action of a young man in California who has resigned his Unitarian pastorate because of his identification with the work of political socialism. The fact has some significance. Nobody believes that a man may not consistently be at the same time a Socialist and a Unitarian preacher; very many of us will insist that the essential truth lying behind what is more or less crudely presented as socialism is closely involved in the gospel of Unitarianism. But Mr. Ruess has very sensibly recognized the ethical distinction to be made in practical loyalty. If socialism means more to him than does the gospel of Unitarianism (as it does not to many of the people who sincerely and at cost of personal sacrifice support his Unitarian church,) he cannot continue his ministry there without stifling what is to him the holiest message of his manhood, or else forcing upon some of his people a gospel to them abhorent and wrong, and making them abettors in the promulgation of views which they deem destructive of faiths they have enlisted to support.

No healthily moral man will accept either alternative. Mr. Ruess will doubtless continue to be a Unitarian, persist in believing that the essence of Unitarianism and socialism are one and the same thing; keep on hoping that some day the identity of the two will become established. Meanwhile all of us will continue to believe that if all workers for truth and righteousness were as frank and finely straight in ethical distinction as he more progress would be made both in theologies and in politics to rid noble ideas of fettering inconsistencies, traditionalisms and crude mis-applications.

We hope that a large host of ministers are planning to go to Petersham for the Ministers' Institute next month. The man who needs it most is he who thinks

he does not need it at all. The bane of the pulpit is the insulated preacher; the man out of touch with his fellow-workers. Ministerial *esprit de corps*, in its least is a wholesome corrective of spiritual barreness. At its best, where as at these Institute meetings the clash of kindred minds over issues of far-reaching value, makes comradeship rich with individual incentive for assertion, it is a privilege one cannot afford not to share.

We are sending THE NEW UNITARIAN to a number of public libraries without charge, believing that it may have definite missionary value from its very conciseness of form and explicitness of tone. The list must be a very limited one however, for more reasons than one; and we confine ourselves largely to places where there are no Unitarian churches.

But why may not interested friends extend this list largely? Why may not every Alliance branch, for instance, provide that the Public library of its own town regularly receives THE NEW UNITARIAN by subscribing in its behalf? Is it pertinent to suggest that the volunteered service "of sending my copy to the library after I have read it each month" hardly meets the case? A publication received *regularly*, *on time*, and from its publishing office, inevitably impresses librarians and patrons alike, as more of consequence, than stray copies sent in as if a personal deed of benevolence.

THE NEW UNITARIAN AND THE CHRISTIAN REGISTER.

We received recently a letter from an esteemed friend which gives us chance to say very frankly a word or so that needs to be said in warrant of our existence. Our friend likes us, but remonstrates against the launching of another denominational publication in competition to the *Christian Register*; therefore he cannot subscribe to, nor contribute to the columns of, THE NEW UNITARIAN.

We acknowledge no competition. It is our belief that the *Christian Register* is the best, most consistently and nobly *religious* paper published in the country. Where others have weakly yielded to popular demands for less than persistent ideals of religious journalism it has stood true. It is an abiding credit and glory to our cause. Its very faults (if any it has) grow out of the most distinctive virtues of our denominational heritage.

We believe that it would be a calamity to have anything occur to weaken the success of the *Christian Register*. Let us speak of the impossible: Should it ever appear that any success which THE NEW UNITARIAN had achieved were gained at the cost of the actual impairment of the *Christian Register's* standing, we hold ourselves pledged to discontinue its publication from that date and day. The greater denominational good would make such action the only reasonable one.

But we are not concerned about the impossible. In actual fact we believe that the very excellences of the *Register* make our more modest place available. We believe that our success may tend to increase an appetite for Unitarian literature which only the *Register* can satisfy. More pertinently, we believe that a publication issued from New York rather than from Boston has distinct value in keeping the focus true for proper estimate of the real Unitarian trend of things in national and con-

tinental development. We believe that our "free lance" attitude, our utter relief from the responsibilities of being *the* denominational organ, our right to assume the view-point of the passing moment because our older and larger contemporary at Boston may be trusted to maintain denominational dignity and poise without our help; all these things, we believe, give us a significance not worthless in the working out of Unitarian conditions.

We believe that every loyal Unitarian ought to be a subscriber to the *Christian Register*. Also we believe that every subscriber of the *Register* would gain somewhat in breadth of view-point and even zest and liveliness of denominational interest, if he would also subscribe for THE NEW UNITARIAN.

And other folks seem to think so too. We have not heard of any alarming falling off of subscriptions at the *Register* office: but our subscription list grows delightfully. People say nice things about us, and we are having a good time. We think, too, we are doing some good.

The Forgiveness of Sin

BY REV. THOMAS R. SLICER

THE history of forgiveness is the history of the soul's nature. Did the Gods want something of the sinner, the sinner searched the earth to procure it and present it upon the altar of sacrifice; did the value of human life rise from the gift of the child that was offered to Moloch, or Abraham's son upon the altar on the mount, then in the offering of Christ we find the church trying to devise a price so great that God could not refuse it. And it is one of the signs of the increasing nobility of this time, that sacrifices to appease God are no longer attractive to the soul, for the God who needs to be appeased, himself needs to be forgiven. A being that can hold wrath against the thing he has made is so defective in character, according to our modern thinking, that we echo the words of Omar "Let him for my forgiveness ask, and take."

So in the thought of the forgiveness of sin there are two things to be remembered: first that sin is as real as ever it was; there have been no refinements of phrase that can gild the fact, no sophistry of the mind that can wipe out the tragedy of life—and there is no tragedy in life except what is caused from within. No human creature can be hurt from the outside in any vital and fatal way; the only thing that destroys is insiduous evil from within. I may be hurt so that I shall always carry a scar, but the scar is the testimony that I am still alive; people that are done to death carry no scars, they sink into dissolution.

Sin then is unchanged; it is the same old stale thing it ever was, it has not even any new names. New virtues there are, manifold refinements of life, but the sins of the daily papers are the sins of the Book of Genesis, the same old selfishnesses that constitute the incurable vice of many a nature, the same rapacity, vice and rapine—they are the catalogue of the vulgar survivals of the period of the brute upon the plane of the human, and the very fact of their surviving from below points the way to their relief from above. So I am not trying to mitigate the judgment against sin; there is only one dreadful thing about sin—that it should be at all, that it should be in the human soul, should prowl in the chambers where God would dwell, that these bats and owls of the night of life should inhabit

the temple of the Most High, and that the secret places of the mind should be invaded by the slimy track of the evil thought.

So there is first the absolute reality of those experiences of life that are called sin.

But the things that are cardinal, that are at the roots of life, are unchanged. I might imagine a world in which there should be a new dimension, I might imagine a world in which the gravitation was just the opposite from that which we feel in this world, I could imagine many a thing, and all the writers from Jules Verne to Wells have built up their fantastic fiction about other spheres of life and their behavior, but there cannot be imagined by any of us any world in which love would not be better than hate, or any world in which chastity, generosity, honesty and truthfulness are anything but virtues. We cannot imagine a world in which their reverse, unchastity, selfishness, dishonesty, would become virtues. The man who lies to-day sins against the truth of the world just as the man who did it the first time in his cowardice; for a liar is always a coward. The man who offends against the purity of life has made no discovery that removes his guilt; on the contrary, every progress in civilization calls life to its heights and demands that it shall come out of the slime. The cardinal sins are the same as always.

And yet it is impossible to think of a Being who keeps an account with each individual soul. John Fiske tells us that his first conception of God was in a picture of a counting room with an old gray-haired man and a clerk who kept the account of all that went on in the world. It is a part of that anthropomorphic view of God which placed Him on the throne of the universe, and that view was possible as long as this was a little cabinet world easy to handle. But when the whole conception has immeasurably increased we can no longer conceive of God outside the universe to watch it go, for there is no outside and it goes without being shoved. So the old conception of forgiveness of sin by a God who made things a piece at a time and when they were not satisfactory put them into the repair shop has given way, for we now know the immanence of God in all things. That was a wonderful statement of Jesus, upon being reproached for working on a holy day, when they said in effect that a day was so holy that you could not use the functions of life, and he answered "My father worketh hitherto, and I work", that is, my father works up to this point and I take it up where He leaves off; every molecule in the universe might have written across it those words.

And this belief has changed the external aspect of the life and being and order of God and placed it within the creative forces of the world. You cannot escape God, you cannot be separated from Him; your sin may obscure your sense of His nearness, but He is always near. The evil thought that has come in to dwell in your mind has been made welcome and installed there, but He who made you and your mind is nearer to your consciousness than even that. You are no longer aware of it, as a man who closes his eyes is no longer aware of the light, but the light is still there, and the man may see it when he uncloses his eyes.

And the fundamental fact is that there is nothing new or changed in the relation of God to man; all the changes are in the relation of men to God. I do not know when the last world was made, I do not think anybody knows. We turn the telescope upon the heavens, upon the Milky Way as we call it, and say, "Now this is no longer a haze of light, but it is worlds in the making." Nobody knows how much of that is true and how much is poetry. Time was when the human eye knew all the stars that were—that is, that were visible to the naked eye—then somebody made a lense to help the eye out, and they saw a few more, and lense after lense was constructed until now astronomy knows a hundred million worlds, though the naked human eye can only see three

thousand at a time. A hundred million worlds! Were they made by the telescope? Were they made in the observatory? No, the great patient of unchanged worlds in the measureless reaches of space—they were there all the while. If Sirius, the Dog Star, were to be blotted out to-night we would see it shining for sixteen years to come; its light requires that length of time to reach the earth, and the telescope and the observatory and all the processes of study have but put man in a new relation to the facts of nature. And the same thing is true in the spiritual world.

So the forgiveness of sin is the discovery of God. That is the first suggestion. I do not believe any man feels the heinousness of sin who does not realize in some sense the fact of the being of God; so long as the God he worships is to him a vengeful God he is to be placated, but the moment God is seen to be the perfection of goodness and purity and power, all the unsightliness of life is a shame before him, and the first discovery of sin depends upon the knowledge of God, so that the centre of gravity of the whole plane of action is changed.

Do I ask to be forgiven? I ask first because I am aware of sin, and secondly because I am aware that there is a Being who made me for better purposes than I am now achieving, and I want to get into communication with my Maker and see what He meant by it, and most of all I am to be rid of the thing that keeps me out of relation to Him. So the very first act of forgiveness is the surgery that the soul practices upon itself. The man who asks simply to be excused by high Heaven for what he has done will never be forgiven, because he does not want it; people who repent of the same sins over and over again get into a condition of invertebrate inarticulate moral jelly, and that is the evil, the dreadful evil that the theories of atonement of all kinds, from the crudest pagan expression to the last refined expression of them, that they allow the possibility of the human soul's sinning and being forgiven, and sinning and being forgiven, until at last it remembers to sin and forgets to be forgiven.

The first element in forgiveness is the *hatred* of the soul for sin. We often fool with ourselves about this. There are a whole range of men and women who dare not do any indecent, vulgar thing but who love to read about it. They will saturate their minds with illicit romance and pictures that have neither credit as literature nor truth in the normal aspects of life, or they will pour over some morbid, moribund or half-baked French novel and steep the mind with it. There is no investigation of that packing system possible, but it is poisoned mind just the same, treated with an unwholesome French chemical. They suppose that nobody knows it, but they cannot walk down the street without betraying the atmosphere they carry about with them. They never say anything improper, they are the more careful because they have so much to hide. They cannot be forgiven because they love their sin. They do not dare to commit it, but they like the clever phrase in which to express what they would do if they dared. You say people read these books as literature. I say you do not have to read this literature. I believe there is very little literature that could not be read aloud to the family, and I cannot conceive of a book that is necessary to the culture of to-day that might not be taken up immediately after the Lesson for the day. It is as Tennyson says "a doctrine that is preached by the procuress to the Lords of hell", that you must know all the evil of the world in order to know its good. That is like saying you have to go down in the tunnel below the river to understand what really good air is. I should rather go onto the top of a mountain. We have no right to trifle with our minds and suppose we can fill them with refuse of other minds and then ask God to forgive us that we cannot have a quiet hour of prayer because of these haunting images. That has no place in repentance; that is simply a human mind juggling with itself.

This is only the extreme statement of what runs all through. The first element of forgiveness is to have the surgery of the soul go so deep that you dare not repeat it for fear the man would bleed to death, and the second element is the soul's readjustment to virtue in the Infinite Reality whose insufficient name is God, blessed be He, who is not remote or far to seek. It is He who has constituted us so that we may be enamored of goodness, who has framed the mind to find its rest only in Himself. That was a sweet fancy of George Herbert's in which he pictured God making a man, and as He made him, He stood a glass of blessings near Him, and bestowed on the man every one of the blessings except the gift of peace and this He withheld, for, He said, if he shall be unresting and not at peace then the lack of it may drive him to my breast That is a great truth; we are constituted so that we need God. It is the same need that the springs of the hills feel when they are running to the river, and the river to the sea, and the sea breathes them out in clouds and they fall in snow upon the high hills to flood the springs anew; the constant circulation of the soul's outgo until it reaches its source. That is the permanent fact. It would be an awful thing if sin were the only reality and God not a concordant and correlative reality, but as we suffer in our wrong-doing the constant God waits till we discover His nearness. You cannot conceive for a moment therefore that there should be a different state of mind in God. All the phrases about His repenting Himself of His wrath for His children are but the figures of a poetic age in which the sense of sin over mastered the sense of God; but now no sane mind can think except in terms of God.

The second step therefore in forgiveness is the soul's realization that having parted with its sin it has invited God to fill the place. Beyond this as a method of thinking I do not know that there is anything. His mind if it changed would leave Him not the all-wise, His love if it could be bettered would not be eternal and faithful in its essence. That was a splendid conception of the religion of Israel when before the most permanent throne on earth, the throne of the Pharaohs, Aaron asked whom he should say had sent him, and upon his awakened spirit, as upon the eye of the astronomer to whom the heavens have been unrolled in their permanence, the answer came "I am that I am hath sent me", and the permanence and consistency of God was set over against the fluctuating assurance of Egypt. And if upon any human heart there lies the pain of a great contrition, remember that the instrument of prayer can reveal how near God is. Forgiving? No, He was never angry; the love that is perfect knows no wrath. Pity, compassion, yes —"like as a father pitieth his children so the Lord pitieth them that fear him; he knoweth their frame, he remembereth that they are dust". Did they not lie in His hand when they were made, does he not know how they came into being? Does He not know the secret places of the soul, does He not understand every word in their tongue, and is He not beneath all as love lies beneath all the pain of a mother's solicitude? He waits for thy discovery, He waits for thee to know the forgiveness that has never, never failed.

The Robin-Song.

Voice in the tree-top whose glad note
Welcomes so blithely the waking dawn,
And blends with the loveliness of morn
The kindred sweetness of thy throat;

How to my heart thou sing'st thy strain
Is not all thine; thou lavishest free
On all the earth thy eager glee,
And it is ours to sing again.

So would I learn; that when my heart
Lifts secret praise, the dawn to greet
Of nobler impulse, thought divine,

My waking joy I could impart
To other souls, that they repeat
My joy, then only partly mine.

Learning makes a man fit company for himself.—*Young*

The Unitarian Name.

Names have their rights as well as breathing men; and the Unitarian name, with its great historical and personal associations, carrying along with it, as the sun its planetary stars, the names of Priestley and Lindsey and Channing and Dewey and Martineau and Parker and Bartol and Hedge and Bellows and Clarke and Emerson and Furness and Gannett—no matter which—and Sumner and Curtis, and a host besides, too great for numbering, is a name to conjure with, to bring bright spirits from the vasty deep of thought and moral will, to bring dark spirits out of hiding to receive their doom. What if the name has been used once, twice or thrice to marshal men some meaner way? All the more reason that for raising it aloft, and honoring it with higher purpose and with fresh resolve. If in the thick of battle men should drag the standard in the mire with weak or coward hands, would that be a signal for the men who know what victories it has inspired to let it go, meaning to have a nice new one which will be all innocent of smoke and rent, and to which no forlorn hope has ever lifted up the eyes of passionate desire? Would it not rather be a signal for them to make themselves a wall about it, and to raise it up, "not a stripe erased, not a star obscured", the crying need their call of God to deeds of high emprise? Let every man be fully persuaded concerning these things in his own mind.

As for the original meaning of the word "Unitarian", were we entirely sure of that, it ought not to have a feather's weight in determining the present use of it. In what unfathomable abysses of absurdity should we be landed every day if we attempted to fasten upon others or ourselves the original meaning of the words we habitually use! Then every pin would be a feather, and every style a graving tool. Then all our pecuniary transactions would be in flocks and herds; and every sycophant would be an informer against persons stealing figs. Unquestionably, what it denoted in the early American history of our denomination was the doctrine of God's oneness as opposed to the doctrine of his trinity. That meaning, also, was a good meaning, and one of which we need not be ashamed, especially as it is a meaning that has gathered to itself immeasurable addition, scope and illustration with the advance of time. Originally, the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity; and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation of species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word "Unitarian"; and for every reason there was for assuming it a century ago there are a hundred reasons now for retaining it and wearing it like a decoration on our breasts—a sign of that nobility which compels us to be good and true. Emerson said that there should be a statement of religion that should make atheism impossible. Such a statement is the doctrine of the Divine Unity as science teaches it. The name which stands for such a statement is as good a name as can be fashioned by the human voice. Are we good enough for it? That is the deeper question which we have to meet.

But that which the name "Unitarian" denotes is nothing in comparison with what it connotes. It connotes the principles and ideas that have been associated with it; a movement of thought in sympathy with science; a movement of ethics in sympathy with reform; the subjection of all opinions and beliefs to reason as the sole authority; "the supremacy of ethics", deed, and not creed, the one important thing; that dignity of human nature which Channing called his one sublime idea, and which the march of science has confirmed as grandly as it has confirmed the unity of God. A name that has

connoted all these things, and, with all these, innumerable heroisms, sacrifices, and devotions of the men and women who have called themselves Unitarians, is not a name to be lightly, or even carefully set aside for any other in the vocabulary of spiritual ideas. 'Tis mightiest for the mightiest. 'Twould become a sceptred monarch better than his crown. 'Tis a name which those will cherish most affectionately and least willingly resign who have entered deepest into all that it suggests of generous thought and noble consecration. The man or church that is entirely true to its best meaning is as free as only those can be who recognize themselves as greatly bound to service of all righteousness and truth and love.

'Nurse of the future, daughter of the past,
That stern phylactery best becomes thee now:
Lift to the morning star thy fearless brow!
Cast thy brave truth on every warring blast!
Stretch thy white hand to the forbidden bough
And let thine earliest symbol be thy last."

—From John White Chadwick's "Old and New Unitarian Belief."

The White Water-Lily.

(Nymphæa Odorata.)

BY MARY E. MERRILL.

A Lily on a fern-rimmed pond—,
So idly floating there,
A vision was of purity,
A breath of fragrance rare.

Its petals of such gleaming white,
They cast a radiance near
Of weird and mystic fairy-light,
Like moon-beams pale yet clear.

Its heart of gold was as the sun,
In rays of yellowest hue,
It swayed upon its yielding stem
As if it fain would woo

The sedges, ferns, the pickerel-weed
So spiked and strong, so blue,
Standing as sentinels, indeed,
The summer season through.

Whence came such purity and grace?
What was the hidden power,
That raised from dark, unseemly place
This beauteous, queenly flower?

Is it a symbol of our lives,
However low the germ?
That we to better things may rise
If we its meaning learn?

Intellectual Honesty

BY REV. ADELBERT L. HUDSON

IN the history of the Christian Church since the Reformation there has been a steady development of two sharply opposed theories as to the source of authority for truth. The first and prevailing view has been that the Church is and must be the absolute source of authority. The Catholic Church in its different branches, Greek, Roman and Anglican, has held that, as the true, historic Church of Christ, it is the sacred repository of a supernatural deposit of truth; so that its creeds, decrees and teachings possess as such a divine sanction, and may not be questioned by the individual, without incurring the sin of blasphemy. The other protestant sects, classifying themselves as "evangelical," while refusing to recognize the claim of any Christian Church to be the one true Church of Christ to the exclusion of all others, still have made the claim, each for itself, that it is so far the embodiment of the Kingdom of God which Jesus came to establish, that its particular covenant or statement of belief, whenever and by whomsoever it may have been formulated, must be regarded as divine truth, assent to which is a necessary condition of salvation from eternal punishment in the world to come. Either phase of this first view justified the dictum of Bacon that there are two kinds of truth: secular or scientific truth which is to be discovered by the enlightened reason, and which consequently is affected by intellectual progress; and sacred or religious truth which is not subject to reason, but must be accepted without question as taught by the church, and which consequently remains stationary and fixed. In short, according to this first view, the individual is responsible to the church for his religious beliefs, and must accept them from the church as the immediate source of authority.

The second view, held by a comparatively small but growing number of earnest, fearless Christian thinkers, has been that the individual is directly and solely responsible to God for his convictions of the truth as revealed to him; first by the Spirit of God in his own heart and conscience; second by the teachings of Jesus as he is able to understand them; and third by the experience of the ages as interpreted by the most enlightened reason. According to this view man's conception of the truth must at all times be subject to restatement in the light of progress and discovery, and a statement of belief formulated once for all could never be a proper basis or test of Christian fellowship.

Those who have held and openly declared this second view have usually been denounced as heretics, blasphemers and infidels. A few have paid the penalty of non-conformity with death, many more by imprisonment and loss of civil rights, while thousands of others have suffered through the loneliness of exclusion from church fellowship, and social ostracism by their Christian friends and neighbors.

Until within the past century the advocates of this larger idea of truth have for the most part lived isolated lives. But during the last hundred years there has been a general movement toward organization, the most notable and influential being that of our own Unitarian body. Under its influence the growth of liberal thought in religion, including the individual assertion of the right of private judgment, has been wide-spread and rapid. In large measure, however, this growth has remained below the level of any public expression of sympathy with Unitarianism as such. Many who have found themselves gradually but surely outgrowing the old creeds have been restrained from confessing it by a partial survival of ancient fear and superstition which has made them distrust the con-

clusions of their own minds. A still larger number, more fully emancipated from the tyranny of old traditions, have been deterred from severing their "orthodox" associations by reason of family and social ties, choosing rather to suffer the mild condemnation of their own consciences for intellectual insincerity, than to disturb the outward serenity of established relations; while another large class of people who are at heart Unitarians have maintained a nominal allegiance to outgrown forms and creeds through sheer inertia or mental laziness.

Meantime Unitarianism itself has been vigorously denounced as anti-Christ, and individual leaders who have expressed its convictions with greatest clearness and positiveness have been specially singled out for vituperation and abuse. Under such persecution it has required heroism and devotion of a high order on the part of our great leaders to bear unfalteringly the burden of the Master's mission, and still "bear witness unto the truth." But the loyalty and boldness of their challenge has done much to clear the air of hazy thought, and to save to the world the vital power of religion in an age of rapidly advancing scientific progress.

Theodore Parker, one of the tenderest souls that ever lived, whose prayers have touched and inspired the hearts of thousands, suffered keenly from public denunciation and social ostracism, shunned even by his own timid compeers because, without equivocation or subterfuge, he declared in clear, definite and positive terms the truth as it came in burning conviction to his own soul. But his work bore noble fruit. Dying in Italy, with the poisoned darts of public abuse and private distrust still quivering in his heart, he declared with truly prophetic insight: "There are two Theodore Parkers. One is dying here. The other is in America preaching the truth." And so effectively has the undying soul of Parker preached the truth that his most radical utterances have become the commonplaces of our present thought.

In this generation a worthy successor to Theodore Parker has arisen in our own Minot J. Savage, who, with large-brained comprehension of the need and temper of the time, and while holding fast all the deeper spiritual verities of religion, has fearlessly challenged the insincerity of half truths, the unworthiness of compromise with one's real convictions, and the tyranny of cherished phrases which no longer carry any truth to the hearts of men.

Not only Dr. Savage but many other of our trusted leaders have come into the ranks of Unitarianism from the ministry of some of the so-called Evangelical churches, having found themselves hampered and hindered by old creeds and forms from declaring the vision of truth as it came to them. Those who remained in the old churches and undertook there to exercise the right of private judgment and to "teach men so," have been summarily arraigned for heresy and cast out as infidels, like Dr. Thomas and Prof. Swing, continuing their work on independent lines, confessing like Paul that "after a way which they call heresy, so worship I the God of my fathers."

More recently a very different attitude has been apparent, on the part of those churches which, while keeping unchanged their antiquated creeds, confessions, and covenants have been unable to prevent the influence of modern scholarship from permeating the ranks of clergy and laity, and thus undermining the belief of the more intelligent in those credal statements which in the past had been regarded as absolute and final. The action of the Methodist Bishops a few weeks ago denying to Prof. Mitchell the right to teach with the sanction of the church, because he had openly expressed his approval of the most commonly accepted results of scholarly biblical criticism, is one of the rare exceptions. And now, on the heels of that, comes the reluctant trial of Dr. Algernon Crapsey by a tribunal of the Protestant Episcopal Church,

after one Diocesan committee had refused to entertain charges against him.

The charge is that Dr. Crapsey is guilty of heresy and a violation of his ordination vows in that he has repeatedly, in published books and articles, and in afternoon addresses in his church expressed his disbelief in the virgin birth of Jesus, and in the resurrection of the body, both of which are cardinal doctrines in the creeds accepted by the church as having divine authority. The defense is that, while he has made the statements attributed to him, he is within his rights as a clergyman in doing so, because he has merely interpreted the creed spiritually instead of literally, and because the views which he has expressed are held by many others in the church.

The ultimate decision as to whether Dr Crapsey shall be disciplined for his utterances is of less importance to the world than the general attitude of the leaders and thinkers of the church toward the broader question how its creed should be regarded in the light of modern thought. In this connection there is marked significance in the statement made at the trial by one of the counsel for the defendant, himself a clergyman of the church, that the views expressed by Dr. Crapsey are held by a majority of his fellow clergymen. But recognizing the liability to exaggeration on the part of an advocate in the heat of debate, there is even more significance in the deliberate statements contained in a lengthy and thoughtful article in *The Churchman*, a recognized organ of the church, from which I take the liberty to quote: "There are, and there always have been, two different views of Christian truth. One type of mind looks upon it as a diamond, revealed to the world in its perfect form once for all,—a treasure to be kept and valued, and that changes not. Another type of mind cannot even conceive of Christian truth in this fashion. It thinks of truth as a seed, and, because it does, it expects it to change its form and take on new characteristics continually. To men of this way of thinking, the truth is a vital thing; and its significance is largely lost whenever it is thought of as crystalized. If our church is to be really a church, and not a sect, it must be large enough to hold men of both of these types of mind; for, with an infinite variety of shadings all men are divided into these two classes.

"What then is the bearing of this proposition upon the case at issue? In the judgment of the writer, it means that there ought to be room enough in the ministry of the church, as well as in its membership, for any one to whom the creed is the historic form of making the confession that St. Peter made: "I believe that Thou art the Christ, the Son of the living God," whether such an one accepts the creed literally or interprets it spiritually. * * *

"I am far from assenting to all of Dr. Crapsey's opinions, but I devoutly hope that he will be held to be entirely within his rights as a minister of the Protestant Episcopal Church in following his scholarship wherever it may lead him, so long as the creed is to him the historic statement of the belief of the church, full now, as always, of spiritual truth and significance."

Now this broad view of truth would be admirable in any one standing outside of a church which holds the creed, together with "certain beliefs about Christ," to be essential as a test of Christian fellowship. It would be excellent Unitarianism. But is it good Episcopalianism? Dr. Crapsey and every minister of the Episcopal Church is required constantly in the conduct of the service to repeat, in the sanctity of prayer, "I believe in Jesus Christ who was conceived by the Holy Ghost and born of the Virgin Mary," and "I believe in the resurrection of the body." How can these statements be interpreted spiritually so as to mean anything different from their plain and obvious intent? How can the words, "I believe in the resurrection of the body," be spiritually interpreted so as to mean "I do not believe in the resurrection of

the body"? This creed was deliberately and successfully framed to exclude from the legitimate fellowship of the church all who do not believe the specific doctrines therein clearly and definitely set forth. If in the growth of modern scholarship large numbers of the members and clergy of the church have outgrown these doctrines, it would seem that the only way by which they could honestly remain within the church would be by ceasing to use this creed as an expression of their present faith. To the writer in the *Churchman*, and other apologists who take his view, it may seem desirable to preserve the historic continuity of the church by retaining its ancient creeds unchanged in the solemn declaration of its service, while at the same time trying to keep its numbers and popularity undiminished by permitting it to be understood among the liberal and progressive element that neither laity nor clergy need to actually believe the statements which they recite together as the sacred truth. But such a position seems much more in the line with Pilate's flippant query, "What is truth?" than with the spirit of the Master. One may well doubt the continued usefulness of a church which would consent to gain in numbers through the loss of sincerity.

But what should be our attitude as Unitarians toward such a controversy as this? Our first impulse is one of cordial sympathy with any one who is placed on trial for exercising the right of private judgment as to the truth. We are apt to regard him as fighting, in so far, the battle for "freedom, fellowship and character in religion", even though as yet he may have received light but partially. A more discriminating appreciation of the real issue will show us that the attitude assumed by Dr. Crapsey and his apologists does not help but rather hinders the development of freedom and character in religion. The strength of every successful movement toward larger freedom in religion has been the uncompromising loyalty of its leaders to the truth, and their willingness to sacrifice present personal advantage and safety for the advancement of the cause. Nearly every great religious reformer might have retained safety and position for himself by a slight compromise of his convictions; but the victory of religious liberty could not thus have been won. It may be that the influence of apologists like the writer in *The Churchman* may secure for Dr. Crapsey the right to question before his classes in the afternoon the validity of plain statements of belief and fact which he had recited with them in due solemnity at the morning service. But in what way could this help on the advancement of religious liberty? The first effect would necessarily be to confuse his followers in their ideals of the truth. But the larger and more far reaching result of such an attitude on the part of the church would be to make large numbers of people contented with such an unworthy compromise and thus to delay or prevent the development of true liberalism. Our objection is not the narrow and sectarian one that, by reason of this masquerading of false liberalism in the ranks of ancient traditionalism, large numbers of people who belong with us are kept in the old churches, though this, undoubtedly, is the fact. But what we object to is more fundamental than the growth in numbers of any denomination.

To illustrate, if to-day every church whose creed is antagonistic in any degree to the accepted conclusions of reverent modern thought and scholarship, would declare that "belief in Christ as manifested by a life devoted to his service" shall be taken as a test of Christian fellowship, instead of "certain beliefs about Christ;"—if such churches would publicly announce that those who think of truth as a growing, vital thing, not to be circumscribed by the limitations of a fixed creed, will be freely welcomed to membership, without being placed in the equivocal position of giving assent to something which they do not believe—we would gladly hail such a solution of the problem of a divided church, would willingly give up our distinctive name, much as we love

it, and would join with other churches in forming a truly "holy" catholic church for "the worship of God and the service of man." This would be true liberalism.

But as believers in the vital mission of liberal religion to the world, we cannot have either sympathy or patience with that false liberalism which, while holding itself out as in sympathy with the advance of modern progress, teaches to little children the letter of outgrown creeds, confuses moral values by seeking to harmonize, in the name of religion, inconsistencies which are obvious, to the growing mind of youth and tends to increase the growing distrust of outsiders in the genuineness of Christian experience, by continuing to repeat in the public service statements which it has ceased to regard as valid. The world to-day needs the influence of the vital religion of Jesus to solve its pressing problems and meet its pressing needs; but it must be proclaimed by men, who, whatever may be the form of their particular belief, are conscious of the deep demand of the age for genuineness, and ready like their Master to bear witness to the truth as it is revealed to their own convictions.

Tercentenary of the Church of the Pilgrims

BY REV. ROGER S. FORBES

"THE Church of Scrooby, Leyden and the Mayflower, gathered on this hillside in 1620, has ever since preserved unbroken records and maintained a continuous ministry, its first covenant being still the basis of its fellowship. In reverent memory of its Pilgrim founders this fifth meeting-house was erected A. D. MDCCCXCVII."

Thus reads an inscription which appears on the beautiful memorial church in Plymouth, Mass., in which two services were held on Wednesday, August 1st, commemorating the foundation of New England's oldest religious society.

The Plymouth Church, founded at Scrooby, England, in 1606, is now three hundred years old, and, in all its long history, has never ceased to render valuable service to citizens and worshippers. It is fitting, therefore, that its imposing church building should have been crowded to the doors on the day of its recent anniversary, and that what was said on that occasion should have been of the highest historical and inspirational value; and that all who were present should have gone away feeling that they had enjoyed a great privilege in attending the meetings.

The morning service began at 10:30 and was conducted by Rev. John Cuckson and other ministers of the Unitarian household of faith. The first hymn was read by Rev. P. H. Goldsmith, D. D., of the First Church, Salem; the Scripture lesson by Rev. George Batchelor, editor of the *Christian Register*; and the last hymn by Rev. Charles P. Lombard, formerly minister of the church. In the reading of the responsive prophecy and psalm Rev. Samuel A. Eliot, D. D., President of the American Unitarian Association, officiated. The prayer was offered by Rev. Rush R. Shippen.

Addresses were made by His Excellency, Curtis Guild, Jr., Governor of the Commonwealth, Rev. Edward Everett Hale, D. D., Chaplain of the United States Senate, Hon. John D. Long, LL. D., and Professor E. C. Moore, Parkman Professor of Theology at Harvard.

Governor Guild declared it to be fitting that "the deeds of the settlers of Plymouth be celebrated in a church, and that the church association which held these wanderers together be given its due share of honor in the history of Massachusetts." The State herself, he affirmed, was on this day visiting the

shrine which had been erected in their memory.

He brought out with clearness the fact that the movement of revolt which the Pilgrim exodus was a part, represented not so much a protest against traditional or prevailing theology as a stern denunciation of the then existing social conditions. By means of a few vivid references to the customs of the time and to what had preceded and was responsible for them he showed with distinctness how the very souls of the Puritans and the Pilgrims rose up in disgust and loathing against a society foul in its pleasures and immoral in its government. He expressed his reverence for those whose daring and courage helped forward the coming of the day when "common men *began* to *own* the world."

In characteristic words, Dr. Hale dwelt at some length upon the two great principles laid down in the covenant which our Pilgrim Fathers signed when they took up their abode in a new land—the principles of a close fellowship of men with God and a close and consequent co-operation of men with each other.

He spoke of the Forefathers' refusal in the very beginning to allow anything to come between them and God. Their prayers, said he, were not confined to the set phrases of any archbishop's dictation. They *all* were "kings and priests."

He illustrated in a most original fashion the manner in which scientific and industrial progress has brought man nearer to God. The power of nature he alluded to as God's power, and mentioned the wonderful increase, during the last three centuries, of man's ability to make use of and command that power. Having spoken of the unity of all laws, such as is to been seen in the discovery of the correlation of forces, he pressed still further the significance of that fact, and referred to "the Law *who* rules the universe."

Passing then to the principle of fraternal co-operation—the other Pilgrim and Christian principle—he emphasized the importance of the idea of men's walking in the ways of God and working together. We are, he said, to walk with God, and we *all* are to walk with Him. In the concept on of "all for each, and each for all," he asserted, the government "of the people, for the people and by the people" took its rise. The Fathers builded better than they knew. The state and its benefits are not to exist for the advantage of any class or institution, but for the advantage and under the direction of the sovereign *people*. In the last analysis it is the will of the people, in the people's majesty, which must prevail and be obeyed. He looked forward he declared, to the day when a great free church, representing the democratic principles of our nation, shall prevail and make its appeal to all.

The Hon. John D. Long began his remarks by referring to the hard common sense of the Pilgrims as exhibited in their social and civil and religious life. They displayed, said he, "no 'sky-rockety' enthusiasm, no evaporating impulse, no fanaticism." They were free, but theirs was the freedom of law and order, and not the license of riot. Their church became their state.

These men, said he, must be an example for us. He alluded to the grave problems which face us—the question of the future of churches and the facts of the deep discontent which pervades the body politic in these days and threatens the permanence of all our institutions. He reminded his hearers, nevertheless, that every age is an age of unrest, and that even in the times of the Forefathers there had been trials and perplexities and renagades as well as saints. "I am not," he went on to say, "one of those who think the heavens are going to fall because a rose leaf drops. I do not believe the times are worse than ever before."

It is, he continued, inequalities, rather than actual and individual want, in our civilization, which cause discontent. From this discontent arises the

danger of precipitous action which shall impair that which is the very means of progress and social stability. It is, he added, for the interest of *all*—and not ministers alone—now that we are confronted by such a peril, to support the church, the Pilgrim Church, and make it "a rallying force in the preservation of law and order, a fountain of content among the people, a reservoir of conservatism against false demagogism and anarchic riot." "It is an age of utility. Utilize the Church!"

Professor Moore made a short but very illuminating address in which he gave a brief and accurate analysis of Puritanism, explaining that it did not consist in any distinctive dogma or form of government but was just an "experience" the central question of which was the relation of the soul of man to the life of God—a relation which nothing was to be permitted to interrupt.

Professor Moore dwelt upon the wider aspects of the Puritan's service to the world. He spoke of the well-nigh universal and reactionary tendency to absolutism in the old days when the Englishman—who was, typically, the Puritan—stood up and said "No!" and changed the character of England for good and all and definitely transferred the sovereignty from the king to the people. He thus described the Puritan as a man who moulded the Anglo-Saxon race and did much to make it what it now is.

At 2:30 P. M. a communion service was held in the church. Rev. John Cuckson assisted by visiting clergymen conducted it and spoke in a most impressive way and with great feeling of the significance of the service in the light of the ideals of the founders of the church.

One could hardly have attended these services without being struck with the fitness of the Pilgrim method for use in meeting the demands of the present day, and without being convinced that in the Pilgrim Church is to be found the conquering ideal of the church of the future.

Plymouth, Mass., Aug. 4, 1906.

The Summer Ministry in New York City

BY REV. ALBERT W. CLARK

NEW YORK is a great experimental laboratory where the chemistry of life is the all absorbing subject of investigation. This year it was planned by certain people in the absence of all our resident pastors and in the presence of their silent and closed churches, to establish an "ecclesiastical office," involving the following representative title: "Minister in Charge of the Unitarian Churches of Greater New York for July and August." Summoned there to assume the responsibilities of such an office, the writer journeyed to New York the last of June, whether as "experimentor or experimentee" he is not wholly certain.

The minister's heart loves a "divine adventure." He was delighted to find a company of twenty-five or thirty souls in the "upper room" at All Souls' Parish House on the first Sunday in July, willing to depart from the conventional and customary "desertion of the Eternal" and desirous of having the privileges of Unitarian worship during the "closed season." The congregation has varied somewhat in its composition since the first of July but it has always maintained its initial numerical standing. Our services have been attended by pilgrims from afar, Atlanta, Denver, Des Moines, Minneapolis, Chicago, Oswego, Wilmington, Yonkers and Boston have been represented. The "ever-faithful" have necessarily come to us from the seven sister churches themselves; all of whom have sent their true-hearted and loyal

disciples. It is asking too much to expect the minister in charge to report his own sermons. Suffice it to say that they have been of such an order as not to prevent the return of a worshipper, who, having come a first time, desired to "come again." We have been pleased to see a persistent and recurring congregation from Sunday to Sunday.

The pastor-in-charge hesitates to describe those to whom he has ministered though in many cases he has been asked for that intimate and friendly help of which only a soul "straitened in spirit" knows the need. There came to him on a day a young woman whose life bore heavily upon her heart because of an over-hanging shadow cast by a "faith once dear," which seemed no longer true. The only light she could see was the faint dawning of a Unitarian day. This she had followed though her pathway was attended by struggle and pain, until as one "born anew" into a soul-satisfying faith, she found peace. This only however when having sought the guidance of "one knowing the way" she received the hand and words of fellowship which awaited her coming.

On another day there came a young man, who having been trained in Presbyterian thought, found himself at variance with himself and finally became convinced that the only reconciliation possible lay in the "faith of the fathers" delivered to our hands. Journeying to New York from a distance he made his way to the only Unitarian minister in the city, the first he had ever seen, and unbosomed his heart. That he found confirmation in another's life of the truth revealed to his own was a joy to us both. The young man desired to enter the ministry but knew not how, indeed knew not where to go. Three days of intimate companionship were given us during which time application was made for admission to Meadville. Thereby the school gained a student and our ministry a disciple.

On still another day there came another young man journeying from Boston to Greater New York here to make his home. Having "no-whither" to go he came to us and shared our lodgings for some days until all was happily arranged.

Twice thus far the "minister-in-charge" has ministered to those of our own "household of faith" whose Earth Father had answered the eternal call of the Heaven Father. Marriage vows have been plighted in his presence on six eventful days. On all these occasions he was definitely wanted because of his Unitarian ministry. It was not expected that the multitudes would come and sit at our feet but it was hoped that we might minister to such as had need of us. The story of our adventure is not yet fully told, for our course is not yet fully run. The minister-in-charge had a desire to be not only pastor-in-charge but a minister-at-large and so gave himself so he could to practical philanthropy. Thus he served in certain cases the needs of the definitely "unchurched" among the toilers of New York's East Side.

Having office hours at the Headquarters from nine to one each day, some fifty or more visitors were received through July and a proportionate number have called thus far this month. Their errands have been various, ranging from the Sunday School caller in search of new lessons to the visitor who was troubled of heart lest the pastor-in-charge should be lonely as one having nothing to do. Correspondence from day to day answered inquiries about Unitarians from many seeking to know their past history, their present life and their future hope.

A brief review of the summer plan shows that it provided for a resident minister during the vacation period who should be available for pastoral service in behalf of our seven congregations as need might require; who should also conduct a service of worship in All Souls' Parish House in which all the churches could unite; and who should attend the office of our denominational headquarters, the main emphasis being perhaps upon the pastoral service involved. The Sunday service provided for in the upper room in All Souls'

Parish House has comfortably taxed its modest capacity. The congregations have been uniformily appreciative in their expressions of good will.

The congregation and pastor-in-charge agree that everything planned has justified itself and commit themselves definitely to the wisdom of a larger plan another summer which shall provide for the maintainance of vacation services either in the Church of All Souls or the Church of the Messiah with possibly an occasional service in one of the Brooklyn churches.

The New Year Book.

July first may seem a strange time in the year for the appearance of our denominational Year Book. Many of our ministers will not see it till two months after its date of issue, and not a few of the details published anticipate events actually to be consummated three months after they are announced. The practical disadvantage is not as great as might be imagined, however; and the arguments in favor of the mid-summer publication are not insignificant though we frankly prefer the older custom of beginning the new year with the new Year book.

This year's issue presents no radical innovations. The tint of the cover is indeed a distinctive departure from that of the last two or three years, but this is the only change that catches the eye. There is indeed almost discouraging monotony in the reading of the prefaces of this and last year's book. The net gain in churches is precisely the same, a modest number. Exactly the same number of ministers have been removed from the official list, exactly the same number have died, exactly the same been dropped by instruction of the Fellowship Committee. Last year's book showed 21 new names of ministers, this year book adds 25. Of these 8 came from the Divinity Schools last year, 13 this year; 13 from other denominations last year, 12 this year.

The most significant new material is of course the Necrology. Rarely does a year's roll contain so notable assembly of men grievously to be missed. William R. Alger, John White Chadwick, William S. Heyward, Daniel W. Morehouse, Henry D. Simmons, Carlton A. Staples, (to mention only the most conspicuous) these are men whose part in our denominational upbuilding has not been slight. We may well commend the sagacity of the editor in his distribution of the responsibilities of reviewing these lives. Who better than Gannett could have told the story of Chadwick, or Dr. Hall the story of Alger, or Slicer the invaluable account of Morehouse's activity? All is done with dignity, restraint and yet with full justice and fine discrimination.

For the rest, the Book presents in well-arranged, convenient, and not obscuring conciseness the full forth-setting of our denominational organizations, with admirable reserve as to certain details of statistics and local circumstance, but without omission of anything important. One may not quickly realize the immense difficulty of securing complete accuracy in the collection of so many separate items, and so fail to appreciate the high quality of service rendered by Mr. St. John and Miss Rogers in this work of editorship; yet inaccuracies are very difficult to find —we certainly have detected none, though somewhat given to critical scrutiny.

One point indeed we have our quarrel with. In commendable desire for systematic order we believe the editors carry their scheme of alphabetical arrangement to almost puerile extreme. Some day we hope we may acquire denominational courage enough to arrange our churches by states instead of in this poor jumble of "alphabetically aranged" titles. We know the woeful revelation of paucity thus to be hazarded for certain sections of the country, of which our enemies might make capital. But we do not own to having any enemies, and ought long since to have outgrown any sensitiveness about small numbers. Unitarianism were damned

decades ago, if numerical weakness were mortal sin. The convenience of a state classification would be great—and perhaps its missionary incentive not inconsiderable.

But chiefly we protest against the absurdity to which "alphabetical system" reduces the arrangement of our New York City churches One naturally turns to the caption "*New York*" first to learn about the historic New York churches, always identified with denominational great names. Why, because of the clumsy classification of the Greater New York charter must one search half through a list of younger churches before one comes to the societies which every one understands to be the churches of New York? The Boston list escapes the same absurdity simply from the accident of its name; in fact we suspect the whole alphabetical scheme would be wrecked in more than one list of the Year book if the capital city of Unitarian Americanism had begun with *W* instead of *B*. The arrangement of Philadelphia churches by the same logic ought to begin with "Germantown" and those of Pittsburg with the new-born child at Allegheny; but editorial wisdom wisely shrank from such extremes; why not be sensible too about our churches in the largest city in the Union?

The Hancock Conference.

Days rare as any in June dawned upon Ellsworth, Maine, Aug. 14 and 15, when the fifteenth annual session of the Hancock County Conference of Unitarian and other Christian churches was held in the First Unitarian Church.

On Tuesday evening at the service of worship which was conducted by Mr. S. S. Robins of Sullivan, Rev. Samuel A. Eliot preached of the enthusiastic spirit which breaks through the silence and dumbness of the soul into speech and act. At this service Miss Mary F. Hopkins sang a song with violin obligato and Mr. G. P. Paine played violin solos with Miss Margaret Dresser at the organ.

Wednesday morning Mr. Irving Osgood of Ellsworth, President of the Conference, called the session to order. Mr. W. H. Dresser of the Ellsworth Society, gave the address of welcome, in which he commemorated the founders of the Ellsworth church, acknowledged the aid of which the church has been the recipient from friends abroad, and extended cordial welcome to all, irrespective of differing creeds, to the session of the Conference. This was followed by a devotional service of marked helpfulness and power conducted by Rev. Mary L. Leggett, of the Channing Chapel, Winter Harbor. The reports from the churches showed that Rev. Mary L. Leggett is ministering at Winter Harbor from May to October, giving special care to classes of the young held in the charming Channing Chapel Library; that at Sullivan Mr. Sidney Robins of the Harvard Divinity School is serving in the time in which the devoted conductors of the lay services of the year receive help from without; that at West Gouldsboro Mr. A. H. Sargent of the Meadville Theological School is in charge of the services of the summer, and finds a Sunday School that holds its life beyond the student's term of service; that at Prospect Harbor a closer fellowship than formerly prevails between the Union and Methodist churches, where Rev. Thomas VanNess of Boston, has preached in both churches to congregations gathered from the whole community; that at East Lamoine Rev. Mr. Sutton is conducting services every other Sunday afternoon, through the summer, alternating the Sundays with Rev. Mr. McDonald of the Baptist church of Lamoine; that at Bar Harbor the usual summer services are being held with clergymen living for a time in the glories of the Maine Coast officiating; that in Ellsworth the work of the church in all its departments is being carried on throughout the year.

After the reports from the churches had been received, the Rev. Adelbert Lathrop Hudson of Newton, Mass., gave an address upon "The Sources of

the Impulse to Social Regeneration." Mr. Hudson was followed by Rev. W. M. Brundage of Brooklyn, N. Y., who under the heading of "The Movement from the Old Faith to the New", described with great delicacy and effectiveness his own growth from traditional orthodoxy into the Unitarian faith of to-day. The morning session closed with a discussion opened by Rev. Henry Wilder Foote of Ann Arbor, Mich., and continued by Rev. Alva R. Scott of Bangor.

At noon the ladies of the Ellsworth Society provided an excellent collation, where every one found the skillful cookery and bountiful hospitality for which the ladies of Ellsworth are famous. In the afternoon a Conference of Alliance Workers led by Mrs. Caroline S. Atherton, Vice-President for New England of the National Woman's Alliance, manifested a religious zeal betitting the children of life's high realities, and without which the world were very poor.

The officers of the Conference were elected as follows: President, Mr. Jas. A. Hill, West Gouldsboro; Vice-President, Rev. H. H. Saunderson, Cambridge, Mass.; Secretary and Treasurer, Rev. S. W. Sutton, Ellsworth; Executive Committee, Hon. Bedford E. Tracy, Winter Harbor; Capt. S. O. Moore, Prospect Harbor; Mrs. E. S. Shaw, West Gouldsboro; Mr. Fred A. Noyes, Sullivan; Mrs Thomas F. Moran, Bar Harbor; Mrs. S. J. Morrison, Ellsworth; Mr. Everett McFarland, Lamoine.

Resolutions of thanks to the minister and people of the Ellsworth church, and to the Maine Central railway and the management of the steamer "Ruth" were adopted; also the following reported from the Committee on Resolutions by Rev. H. W. Foote:

Resolved, That this Conference remembers with affection and gratitude the lives of three women who have in the past been workers within its limits, and desires to place on record its sense of loss in the deaths of Mrs. S. O. Moore and of Mrs. Daniel Deasy of Prospect Harbor, and of Miss Abbie E. Joy of Ellsworth.

Resolved, That the Conference calls attention to the opportunities of service in our several communities, especially through the lives of the children, and urges upon our churches a more vigorous and practical application of Christian principles to the social problems in our midst.

In the closing hour of the Conference Rev. Thomas VanNess described "Some Hopeful Aspects of Social Regeneration," which he had observed during his work in Denver, Col. Rev. A. G. Singsen of Providence, R. I., opened the discussion which was continued by Mr. A. H. Sargent. Rev. H. H. Saunderson, the vice-president, who had presided a portion of the day, led the closing devotional service. The session of the Conference of 1907 will be held at West Gouldsboro, Aug. 13 and 14.

This is the first time the Hancock County Conference has met in the Ellsworth church since its renovation. The fine restraint and harmony of the interior contribute not a little to the devotional atmosphere and a rare sense of repose. The Memorial Tablet for the parish dead, bearing the inscription "For all thy saints who from their labors rest, Thy Name, O God, shall be forever blest. Alleluia!", the work of Mr. G. P. Paine, in its artistic simplicity adds a graceful touch of sentiment and beauty.

The strength of the Conference is largely furthered by the presence within its borders in summer of ministers of its faith from various parts of the country. Rev. Dr. C. F. Dole, this year missed from his accustomed place in the Conference, has a summer home at South West Harbor, Rev. Dr. S. A. Eliot at North East Harbor, Rev. Thos. VanNess at Prospect Harbor, Rev. A. L. Hudson at Surry, Rev. H. H. Saunderson at Sullivan, and Mrs. Caroline S. Atherton has a cottage at Shady Nook. Also there have been sojourning in the county the present season Rev.

W. M. Brundage at Winter Harbor, Rev. Antone G. Singsen at Bar Harbor, Rev. H. W. Foote at North East Harbor, Rev. George D. Latimer at South West Harbor, Rev. Walter Reid Hunt at Green Lake, Rev. G. W. Fuller, recently of Pomona, Cal., at Lamoine. These men are ever ready to aid the work on the Maine Coast. S. W. S.

Unitarian Conference of the Middle States and Canada.

NOTES.

The annual meeting of the Conference will be held with the church in Rochester, N. Y., beginning with the evening of Wednesday, Oct. 31, extending through Thursday, and closing Friday morning with a session devoted to the interests of the National Alliance.

Preceding our session on Wednesday will come a meeting of the Unitarian Sunday School Society, following the custom recently introduced of having its Fall meeting in some section of the country outside of New England. We are glad that Mr. Horton is to join forces with us at Rochester, and hope that there will be a genuine rallying of Sunday School workers from all our Middle States and Canada churches. Why not begin now to devise ways and means to have a delegation from every Sunday School who shall also be delegates to the Conference, attend these meetings?

The annual meeting of the Meadville Conference will be held with the Meadville church Oct. 16 and 17.

The next meeting of the Joseph Priestley Conference will be held with the church in Germantown, Pa., Oct. 23 and 24.

The busy season of the year will open with some notable vacancies among our pulpits. With the Church of the Messiah in Manhattan, and the Second Church in Brooklyn seeking new ministers the work in our great city is certainly seriously handicapped. Upstate the churches in Albany and Schenectady are seeking new ministers, a worthy successor for Mr. Gilchrist must be found to take charge of the important new work in and about Oneida; the Parkside Church in Buffalo, and the very important church in Toronto, Can., must also find men of exceptional gift of leadership to carry on these enterprises adequately. Where shall the right men be found?

Meadville Day at Chautauqua.

A summer session of the Meadville Unitarian Conference was held at Unitarian Headquarters, Chautauqua, N. Y., on Wednesday, Aug. 1st. The day was perfect and Unitarian House, enlarged and renovated, presented a comfortable and pleasant place for gathering. Goodly delegations came from Meadville, Erie, Jamestown and Pittsburg. Buffalo, Cleveland, Union City and Youngstown sent representatives. Universalists were present from Corry, Pa., and Bryan, Ohio. So much for the local constituency but a Unitarian Conference in Chautauqua will always represent a much wider territory. On Meadville day we had representatives from our churches in Newton, Mass., and Washington, D. C., Philadelphia and Chicago, Boston and Los Angeles, Yonkers, N. Y., and Marietta and Toledo, Ohio, and a party of five from the Unitarian church in Louisville, Ky. Only two days before the Conference a devoted member of our promising church in Atlanta, Ga., reported at the house. And a Unitarian family from Savannah, Ga., has been with us for three weeks.

President F. C. Southworth of the Meadville School, opened the Conference by an inspiring helpful address upon International Unitarian Fellowship. He was followed by Rev. Martha A. Bartle of Washington, D. C., a Universalist minister, who advocated the close sympathetic union of the Unitarian and Universalist denomina-

tions. Then followed a series of short addresses from laymen and ministers of local and distant churches. Most encouraging reports were made of the work of our churches in Jamestown and Erie. Mr. Frank D Frisbie of Newton, told us of his historic church and Mrs. Daniel Paul of Washington, related incidents connected with Unitarian growth in the District of Columbia.

The agent of the American Unitarian Association in charge of the Chautauqua headquarters reported on repairs and changes on the house during the past year and the Conference closed with a social gathering.

On Wednesday evening a public reception was held in honor of John Graham Brooks at Unitarian House. Mrs. Henry P. Kidder of Boston, President and Mrs. F. C. Southworth of Meadville, Rev. and Mrs. Wm. Channing Brown of Boston, Rev. Martha A. Bartle of Washington, and many others received and entertained the friends who honored us with their presence.

The rooms of our house were full both afternoon and evening and I think we are fully agreed that a Conference at Unitarian House in Chautauqua is very much worth while.

In closing this account may I say something about our general activities this season. Although our rooms by changes have been made double their former seating capacity they have been filled, and often to overflowing, at the weekly Sunday morning services. I have preached one-half the time. The other preachers have been Rev. Thos. P. Byrnes of Erie, Rev. Martha A. Bartle of Washington, and Rev. William H. Fish of Meadville. The closing Sunday of the Assembly, Aug. 26, Rev. Harry Lutz of Belfast, Maine, will preach. The Wednesday evening meetings have been marked by considerable variety. Mr. Carroll Brent Chilton of Mr. Wright's congregation in N. Y., has given an address on Emerson and his Philosophy, Rev. E. H. Harvey of Paw Paw, Mich., an orthodox congregational minister, led one meeting with reverence and devotion together with such generous praise of Unitarian leaders and of the Unitarian fellowship that it sets us all asking whether or not we were worthy of so much honorable mention.

Besides these regular gatherings Mrs. Daniel Paul of Washington, D. C., has been giving on successive Friday evenings a series of papers on the Religion of the Hebrews.

In a large way, beyond and above all the special activities, it is becoming increasingly apparent to the unprejudiced mind that the Unitarian thought and life is to become more and more important and useful in giving adequate religious interpretation to the life of these intellectual and moral centres, Chautauqua and her kin.

In fact it is most difficult to see what other philosophy of religion and life can furnish an adequate interpretation. It is in this hope that we labor, the hope of becoming increasingly useful to our kind.

WM CHANNING BROWN.

Unitarian Headquarters, Chautauqua, N. Y., Aug. 20, 1906.

"A Sower Went Forth to Sow."

All man's productive work in the world is a partnership with nature, that is, a working with God. By himself man can do nothing. He cannot make a seed grow, or a bud start. Tilling soil would be a useless thing for him were it not that there is a power greater than his that takes the seed sown, and mothers it there in the dark earth and mysteriously imparts life to it, and sets it doing that mysterious thing we call growing, and keeps watch and ward over it while he wakes and while he sleeps, until from seed it becomes plant, and as plant passes through all stages of its wonderful life to fruit-bearing in the autumn. Jesus said "A sower went forth to sow." It was only another way of saying, "A man went forth into his field to work with God."

J. T. SUNDERLAND.

James P. Wood.

On June 7, 1906, the Parkside Unitarian Society of Buffalo, N. Y., was called upon to mourn the loss of one of its most loyal members. On that day died James P. Wood, a charter member of the society, at one time its president, and always its devoted friend. His sudden death came as a shock, not only to the church but to the community at large, for the best interests of which he had for a long time labored. He is mourned by a host of friends endeared to him by his kindly and genial nature.

Mr. Wood was born in Buffalo Dec. 3, 1861. He entered into business when only sixteen years of age, and was for many years identified with Buffalo's most enterprising commercial life. At the time of his death he was Vice-President and Treasurer of the Buffalo Cement Co.

Early in life he became interested in the liberal faith, and when, some thirteen or fourteen years ago, a little group of people under the leadership of Rev. Thomas R. Slicer determined to found a second Unitarian church in Buffalo, he threw himself heartily into the cause. Through all the subsequent years of the church's life, years, many of them, of small things, of struggle and discouragement, he never lost heart nor courage, but gave freely and cheerily of that personal service which is the assurance of the ultimate success of a church. Always a generous contributor, a faithful worker, a staunch friend,—the Parkside Church and the Unitarian cause at large owes to him a deep debt of gratitute.

In him Buffalo lost a valued citizen, the Unitarian faith a staunch friend and loyal supporter, those who knew him best a kindly and genial friend.

J. H. A.

"O friend, never strike sail to a fear!
* * * * *
He has not learned the lesson of life,
Who does not every day surmount a fear"

—*Emerson.*

Meadville Conference.

The next meeting of the Meadville Conference will be held at Meadville, Pa., Oct. 16 and 17.

Meeting of the Meadville District Associate Alliance Tuesday afternoon, Oct. 16. The Conference sermon will be given Tuesday evening to be followed by an informal reception of delegates at the Parish House.

Wednesday morning, business session to be followed by a paper on the "Attitude of the Church to the Socialistic Tendencies of the Times," by Prof. N. P. Gilman of Meadville Theological School. Devotional service at noon conducted by Rev. W. A. Taylor of Jamestown, N. Y. In the afternoon Rev. Geo. H. Badger will give an address on "The Critical Point in Our Denominational Development," and Rev. E. A. Coil of Marietta, O., will speak on the "Ethical Compromises of Our Time and their Effect on the Churches." A platform meeting in the evening, speakers, Rev. Messrs Sprague of Dunkirk, N. Y., Byrnes of Erie, Pa, Clayton of Pittsburg, Pa, and Simons of Cleveland, O.

A Bed-Time Prayer for Our Little Ones.

Thanks we give Thee, Heavenly Father,
For this day so glad and bright;
Now that evening shadows gather
Guard us safely through the night;
When the morning wakes in beauty
Waken us to love and duty.

J. T. SUNDERLAND.

Life is not so short but that there is always time enough for courtesy.—*Emerson.*

There is a wonderful power in simple, pure veracity, that knows its own pretenses and can tell its seeing from its dreams; that has an ear for the still voice of God, instead of drowning it in the hum of its own sophistries; and an eye to watch his lights and shades, instead of suffusing all things with its own coloring.—*Martineau.*

"Amongst Ministers."

NOTE—We wish to have this register as complete as possible and cordially welcome information from any source which can help us make it so.

CALLS.

Rev. Harry Lutz of Belfast, Me., to the church in Billerica, Mass.

Rev. Wm. F. Potter to the church in Chelsea, Mass.

RESIGNATIONS.

Rev. F. K. Gifford from the pastorate of the church in Fort Collins, Col.

Rev. Anthony Mills from the pastorate of the church at San Jose, Cal.

As to Church Music.

That public worship should be absolutely genuine, simple and direct was the aim of the Puritans, when they threw overboard the beautiful ritual of the English church, and insisted on "plain service." Artificiality and form were their bane; utter plainness and simplicity became their affectation. The barrenness of the early congregational worship was of itself unnatural and artificial.

The musical part of public worship has always been its saving factor for devotional feeling and undogmatic reverence. Some of the old hymns did indeed cringe to the despotism of a dogmatic theology, and not all of the "psalm-tunes" to which they were set overflowed with grace or beauty of holiness. But in the hymn-singing more quickly than in the substance of either prayer or discourse did the Puritan congregation get relief from its austerity of religious restraint.

We have all escaped, in these later times, the extreme severity of the Puritan ideal; and church services have been more or less enriched for nearly every denomination in one way or another. Musically there has been much departure from primitive standard. Nobler hymns, sweeter hymn-tunes are in our service books; church choirs, especially the highly paid quartets, have become a more frankly recognized element in church administration. The feeling that at any rate in church music there should be better things doing than have been done, is rife amongst us all.

Yet few ministers will confess themselves satisfied with average conditions of to-day. Frankly, the non-ritualistic church has not quite discovered "what to do" with its church music. Is the congregational hymn sufficient? Is "metred lyric" after all the adequate and dignified vehicle of religious aspiration? As a matter of fact, have we congregations that can sing? When the singing congregation is indeed found, can better form of church music be devised?

The quartet is for most congregations that can afford it, the escape from the limitation of congregational singing. Is the escape successful? Some quartets are better than others, (thank God!) but is it possible to make the class of music which quartets can render congruously at unity with the real substance of the religious service? Are not choir parts always episodes,—sometimes interruptions, rather than organic elements in the development of of a true religious service?

There is also the chorus choir—usually volunteer—a vital part of the congregation for congregational singing, yet becoming distinct as a part of the ministry for certain portions of the service. The ideal of the ritualistic church is perhaps the true one here; surely full of suggestion, but is it workable in our congregational churches? Usually a chorus

choir is a poor makeshift with us—an attenuation of the congregation as to its congregational singing for one thing, —and usually through over ambition for "anthem singing"—a grievance unescapable in things tried to be done, and done poorly.

How can we escape the bad inheritances and hastily devised "reliefs" inherent in our tradition? The question is the more awkward because so difficult to define, and we may not wonder that the answers we have received from brethren to whom we have appealed should be fewer than usual; and perhaps not so definite in result. Let's call this but a beginning, to be continued later.

Rev. Henry C. DeLong, minister of the First Church in Medford, Mass.:

I have no fitness for answering your questions since I have only musical preferences for our worship without musical culture. I have tried the paid quartet, the massed choir, congregational singing, and the latter together with a paid soloist. In a large congregation I much prefer congregational singing with a competent leader. Next to this is a paid quartet dominated by a spirit of worship such as one finds in some of our strong churches, notably in King's Chapel. In my own experience the paid quartet disports itself too much with "show music", and I have had most satisfaction with congregational singing supported by a good soloist. For you can influence one singer when four are too much for you. What is most important is devout feeling and intelligent adaptation of the music to the spirit of worship so that the entire service shall have unity of effect, and you pass from one part to another, from anthem to prayer, hymn, scripture and sermon without jar or a consciousness of startling effect.

Rev. John Cuckson, minister of the First Church in Plymouth, Mass.:

The main thing to be considered in the selection of an order of service for public worship is that it shall voice the religious ideas and emotions of those who use it, reverently and effectively. The Scylla and Charybdis to be avoided are formal, empty phrasing of worship, instead of real devotion, and a cold, bald, passionless exercise into which the hearts of old and young do not enter. Emphasis must be laid upon task, proportion, expressiveness. As you know I am in favorof a liturgy, and after long experience am confirmed in my opinion, that even in an atmosphere of enlightened mental freedom it is better to have responsive prayers, so strong, emotional and tender, that minister and people can join in them, with the whole intellect and the heart. There is a certain element in all worship which is common and touches the universal heart. For this the liturgy makes beautiful provision. There is another element which is local and fugitive, for which the free prayer of the minister finds suitable outlet; and when these two are provided for worship is as complete as it can be, and amply meets the needs of persons of all ages and conditions.

Rev. Frederick R. Griffin, minister of All Souls' Church, Braintree, Mass.:

Any element or form which enriches and elevates the service of worship and which carries the worshipper from "where he is to where he ought to be" is surely permissable and consistent with our ideals. If congregational singing is spirited its effectiveness and power are unsurpassed. If it is sluggish and lifeless it weakens and impoverishes the worship. Congregational singing is like an extempore speech, it is best when well prepared. This could be attained in a measure, by greater uniformity of hymn books and especially by retaining the accustomed tunes for the more familiar hymns.

It would be difficult to see any objection to a "paid quartet" or a "massed choir", whichever seemed preferable through local conditions or the taste of

a congregation. The musical elements of a service should not obtrude upon the worship, neither can they, when there is dignity, spontaneity and beauty. The amount and the source of the music are non-essentials, but their character is fundamental. While for genuine inspiration, hearty and enthusiastic congregational singing is supreme.

Rev. Roger S. Forbes, minister of the First Church in Dedham, Mass.:

I believe it to be wise to neglect no opportunity of enriching in every appropriate way our services of worship. I believe, however, that between a congregational and a liturgical form of service there is a fundamental difference, a difference which can be stated and demonstrated in a quite definite and vivid fashion. When a congregational service is converted into a mere copy of liturgical form, it is to me wearisome and unsatisfactory. I would not, therefore, seek for enrichment through imitation.

Of course, the music is an exceedingly important part of any service. I would not have the congregational singing in a congregational service superseded by that of a choir of any sort. On the other hand, I would by all means have a choir of some sort. It is obvious that a quartet or a massed choir which meets for rehearsals, can sing an anthem or a response much better than the congregation at large, many of whose members have never seen or heard of the music before. It is also plain that a congregation and a quartet can unite in the singing of a familiar hymn to very good effect; since the more who sing the hymns the better will the service be.

I have known a few simple responses between the minister and the choir at the beginning of a prayer to contribute largely to the beauty of a service.

After all, the dignity of any service of worship depends chiefly upon the spirit of those who take part in it. If the minister affects the manner of an auctioneer, or if the people regard going to church in the same light in which they regard going to an entertainment or a lecture, the service will be a mere apology for genuine worship. The earnestness and the enthusiasm of the individual worshippers are, in every case, an exact measure of the inspiration which worship in common can give.

Rev. Henry Wilder Foote, minister of the Unitarian church at Ann Arbor, Mich.:

The musical part of our religious services is the weakest part in many of our churches. Its failure in large measure is due to its lack of devotional quality. The hymn or the anthem are too frequently introduced without recognition that they are appropriate only as a means of heightening the spirit of worship. The gloria anthem too often chiefly resembles a concert number; the congregation too often permit the hymns to be sung for them by the paid choir. There are two ways of giving church music the devotional quality which is the only reason for its inclusion in the order of worship. One is the way of churches where there is little money to spend on music. Then the dependence shall be placed on the congregation. If there are a few good individual voices let them be placed where they will best lead the congregation in singing the hymns. But such churches should not attempt anything more than the congregational hymns and organ voluntaries, save that on special occasions some good singers may be engaged. In a word good congregational singing is far more devotional than that of a mediocre quartette.

On the other hand some of our churches can afford to spend considerable sums on their music. Wherever professional singers are employed it is essential to devotional quality that the personalities of the singers should be as little emphasized as possible. Undoubtedly this is best obtained through a vested choir, especially when, as in the great churches abroad the singers are almost or entirely hidden within the choir of the church. A vested choir

however is hardly possibly for us. With a quartette more emphasis upon the personality of the singers is perhaps unavoidable, but it can in a measure be overcome by placing the singers behind, insteading of facing, the congregation, and by discrimination in the choice of music by the organist. And even with the best of professional singing the congregation should be expected and encouraged to join in the hymns.

The third alternative, that of a volunteer chorus, especially when supplementing a paid quartette, is best of all for stimulating the interest of the congregation and for minimizing an objectionable personal element. It appears difficult to arrange and to maintain, but it should be earnestly encouraged whenever possible. The truth is any one of these three modes will lead to good results if done in the right spirit. The essential thing is the recognition that the music, however it be rendered, is an act of worship which must blend with and uplift the whole service if it is to fulfill its purpose.

Rev. Augustus M. Lord, pastor of the First Church in Providence, R. I.:

I have a very poor opinion of my own judgment in musical matters, and, personally, I am disposed to lay the burden of responsible choice on the "Musical Committees" and choir masters of our churches. Not to insist on consistency of usage among our churches seems to me to be most nearly in line with "our spirit and ideal of worship."

What fits the traditions, resources and needs of one church and community might be wholly beside the mark elsewhere. However, when the congregation are supposed to sing, I think the organist and the choir ought to give them a fair chance by adapting the time to unprofessional standards and omitting variations.

Notes From the Field

Church of the Messiah, Montreal, Canada, Rev. W. S. Barnes, Minister

Work has begun on the handsome new church edifice which is to be the future home of this society. The building will be of Ohio sandstone, costing about $90,000, and will have an auditorium seating about six hundred people, a well-equipped Sunday School room, parlor, kitchen, etc. The location is most advantageous, being on a corner lot in the best residential section of the city. Surely it is fortunate that our cause is so worthily represented in this great commercial city of the Dominion of Canada.

Town Congregational (Unitarian) Society, Walpole, N. H., Rev. Samuel R. Maxwell, Minister

A most impressive and interesting service of installation inducted the young minister of this church into his new work Friday, Aug. 3. The sermon was preached by Rev. Samuel A. Eliot, D. D., President of the A. U. A., his theme being "Enthusiasm." The Prayer of Installation was offered by Rev. Daniel M. Wilson of Northfield, Mass.; the Charge to the minister given by Rev. E. Q. S. Osgood of Brattleboro, Vt., the Right Hand of Fellowship extended by Rev. Dudley R. Child of Charlestown, N. H., and the Charge to the People given by Rev. Chas. B. Elder of Worcester, Mass. Rev. William F. Warren, minister of the First Congregational Church (Trinitarian) extended to the new minister a cordial welcome to the town. Rev. J. E. Locke of Windsor, Vt., Rev. A. H. Spence, Jr., of Somerville, Mass., and Rev. Geo. W. Solley of Winchendon, Mass., also assisted in the services.

First Parish, Billerica, Mass.

In view of securing a pastor to succeed Rev. Edgar S. Wiers, recently of Billerica, Mass,, and now at Montclair, N. J., the following correspondence is given;

"Billerica, Mass., July 17, 1906. Rev. Harry Lutz, Belfast, Maine. Dear Sir: At a special meeting of the First Parish (Unitarian) Billerica, held last evening, it was unanimously voted to extend to you a call to become pastor of our church, your duties to commence on the first

of October next. I assume you are familiar with the details as to salary, etc. I take great pleasure in forwarding you this notice in pursuance with my instruction from the Parish. Yours very truly, John A. Richardson, Parish Clerk.

The following reply was received:

Belfast, Maine, August 1st, 1906. Mr. John A. Richardson, Clerk of the First Parish, Billerica, Mass. My Dear Sir: Your letter of the 17th of July communicating the call of the First Parish to become its pastor was duly received. I deeply appreciate the confidence expressed and I hereby accept the call to begin the duties on the first of October next. Very sincerely yours, Harry Lutz.

During the month of July, Rev. Maxwell Savage of Redlands, Cal., preached twice in the Billerica pulpit. Rev. Minot O. Simons of Cleveland, O., a former pastor in Billerica, occupied the pulpit the last Sunday of July. He was greeted by many friends.

First Cong'l Church, Rowe, Mass.
Rev. Margaret B. Barnard, Minister

The annual sale of this society took place Aug. 9. The day was perfect, a large number of people were present, including nearly all of the summer colony, and the affair was a success socially as well as financially. The net proceeds will be fully $125 The Alliance wishes to extend hearty thanks to all the friends, far and near, who contributed so generously to make the fair a success.

The Alliance publishes souvenir postal cards of Rowe, which sell in quite large quantities, and bring in a small profit.

The usual out-of-town meetings are being held through the summer with very good success. In the spring a circuit trip in southern Vermont was attended with good results.

A Week of Psalms of the Larger Faith

Selected from the Poems of Oliver Wendell Holmes.

SUNDAY.

A Sun-Day Hymn.

Lord of all being! throned afar,
Thy glory flames from sun and star;
Centre and soul of every sphere,
Yet to each loving heart how near!

Sun of our life, thy quickening ray
Sheds on our path the glow of day:
Star of our hope, thy softened light
Cheers the long watches of the night.

Our midnight is thy smile withdrawn;
Our noontide is thy gracious dawn;
Our rainbow arch thy mercy's sign;
All, save the clouds of sin, are thine!

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before thy ever-blazing throne
We ask no lustre of our own.

Grant us thy truth to make us free,
And kindling hearts that burn for thee,
Till all thy living altars claim
One holy light, one heavenly flame!

MONDAY.

The Voiceless.

We count the broken lyres that rest
Where the sweet wailing singers slumber,
But o'er their silent sister's breast
The wild-flowers who will stoop to number?
A few can touch the magic string,
And noisy Fame is proud to win them;—
Alas for those that never sing,
But die with all their music in them!

Nay, grieve not for the dead alone
Whose song has told their heart's sad story,—
Weep for the voiceless, who have known
The cross without the crown of glory!
Not where Leucadian breezes sweep
O'er Sappho's memory-haunted billow,
But where the glistening night-dews weep
On nameless sorrow's churchyard pillow.

O hearts that break and give no sign
Save whitening lips and fading tresses,
Till Death pours out his longed-for wine
Slow-dropped from Misery's crushing presses,—
If singing breath or echoing chord
To every hidden pang were given,
What endless melodies were poured,
As sad as earth, as sweet as heaven!

TUESDAY.

At the Unitarian Festival.

The waves unbuild the wasting shore;
Where mountains towered the billows sweep,
Yet still their borrowed spoils restore,
And build new empires from the deep.
So while the floods of thought lay waste
The proud domain of priestly creeds,
Its heaven-appointed tides will haste

To plant new homes for human needs.
Be ours to mark with hearts unchilled
The change an outworn church deplores;
The legend sinks, but Faith shall build
A fairer throne on new-found shores.

WEDNESDAY.

Our Limitations.

We trust and fear, we question and believe,
From life's dark threads a trembling faith to weave,
Frail as the web that misty night has spun,
Whose dew-gemmed awnings glitter in the sun.
While the calm centuries spell their lessons out,
Each truth we conquer spreads the realm of doubt;
When Sinai's summit was Jehovah's throne;
The chosen Prophet knew his voice alone;
When Pilate's hall that awful question heard,
The Heavenly Captive answered not a word.

Eternal Truth! beyond our hopes and fears
Sweep the vast orbits of thy myriad spheres!
From age to age, while History carves sublime
On her waste rock the flaming curve of time,
How the wild swayings of our planet show
That worlds unseen surround the world we know.

THURSDAY.

Hymn of Trust.

O Love Divine, that stooped to share
Our sharpest pang, our bitterest tear,
On Thee we cast each earth-born care,
We smile at pain while Thou art near!

Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whisperiug, Thou art near!

When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us, Thou art near!

On Thee we fling our burdening woe,
O Love Divine, forever dear,
Content to suffer while we know,
Living and dying, Thou art near!

FRIDAY.

Hymn.

Our Father! while our hearts unlearn
The creeds that wrong Thy name,
Still let our hallowed altars burn
With Faith's undying flame!

Not by the lightning-gleams of wrath
Our souls Thy face shall see,
The star of Love must light the path
That leads to Heaven and Thee.

Help us to read Thy Master's will
Through every darkening stain
That clouds His sacred image still,
And see Him once again,
The brother man, the pitying friend,
Who weeps for human woes,
Whose pleading words of pardon blend
With cries of raging foes.

If 'mid the gathering storms of doubt,
Our hearts grow faint and cold,
The strength we cannot live without
Thy love will not withhold.

SATURDAY.

The Chambered Nautilus.

This is the ship of pearl, which poets feign,
Sails the unshadowed main,—
The venturous bark that flings
On the sweet summer wind its purpled wings
In gulfs enchanted, where the Siren sings,
And coral reefs lie bare,
Where the cold sea-maids rise to sun their streaming hair.

Its webs of living gauze no more unfurl;
Wrecked is the ship of pearl!
And every chambered cell,
Where its dim dreaming life was wont to dwell,
As the frail tenant shaped his growing shell,
Before thee lies revealed,
Its irised ceiling rent, its sunless crypt unsealed!

Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn!
While on mine ear it rings,
Through the deep caves of thought I hear a voice that sings:

Build thee more stately mansions, O my soul,
As the swift seasons roll;
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

The shrinking from difficulty, the dread of ridicule, the love of ease, which drain off the sap of a man's moral earnestness, soon dry up the sources of all moral faith from the very roots of him. Though in one sense it is true that he must believe before he acts, yet assuredly he will not long go on believing when he has ceased to act.—*Martineau.*

New Books.

THE BATTLES OF LABOR: Being the William Levi Bull Lectures for the year 1906; by Carroll D. Wright, Ph. D. LL. D., Phila. George W. Jacobs & Co. Price $1.00 net.

Doubtless Dr. Wright will not himself consider this his greatest literary enterprise in final estimate of things worthily done. Yet, though a slight volume, and put in the rather popular form of lectures, it must prove of no insignificant service to those interested in the issues of the "Labor and Capital Warfare" as it is so often, (and only half-wrongly) styled. Dr. Wright has carefully and with considerable keen originality of insight searched the record of the centuries to discover the beginnings of what more consciously has seemed the product only of modern social conditions. One may confess that the first chapter is the least satisfying; some of his ancient "instances" seem a bit fantastical in application, and his usage of Old Testament records hardly does credit to one who must have some acquaintance with the results of the "higher criticism." But the main chapters on "Mediæval and Modern Industry," "Great Modern Battles" and "How Modern Battles of Labor are treated," are singularly accurate, vigorous and discriminating. What is best, they show a masterly poise of rational sympathy and understanding. This is not a piece of special pleading; it is the work of a scholar, an educator, an expert in social statistics, but most of all, a deeply thoughtful, earnest and intelligent lover of his kind, who detaches himself completely from the tradional view-point of the "educated and refined" and yet obscures his vision for righteousness by no inordinate rage of "enthusiasm for humanity." Whatever solution may ultimately be worked out for our insistent social problems which so embarrass the present time, such works as Dr. Wright has rendered through his interest in these problems, will doubtless be a factor of no small significance. His is the saving gospel of inspired common-sense, which is a very different thing from the "hard-headed practicability" which has so often proved the shortsightedness of captains of industry and labor agitators alike. What better could be said than this, from the closing chapter:

"We are having our industrial, social and political struggles. They are all evolutionary in character, and not questions of inauguration. Out of the industrial struggle there is growing what the late Henry D. Lloyd called a new political economy which looks first 'to the care and culture of men.' In this lies what Drummond called 'other-selfishness.' In it is to be found the hope of the future and that religion which shall hold in its power the church, industry, commerce and the whole social fabric, and if religion does not hold these things, the hope is small indeed. Hope is infinite, but our knowledge is infinitesimal, so we must broaden our knowledge to merit the range of our hope."

In proportion as our nature rises in its nobleness does it realize its immortality. As it retires from animal grossness, from selfish meanness, from pitiable ignorance or sordid neglect,—as it opens forth into its true intellectual and moral glory,—do its doubts disperse, its affections aspire; the veil is uplifted from the future, the darkness breaks away, and the spirit walks in dignity within the Paradise of God's eternity.—*Martineau.*

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—BRADFORD'S HISTORY OF PLYMOUTH PLANTATION.